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RELIGIOUS INTELLIGENCE.

Additional Account of the Work in Boston.

In our Third Number, published September, 1804, we gave a brief statement of the work in this town. But as it had not come to a close, it was proposed to continue it. (See page 95.) We therefore subjoin the following.

THROUGH the fall of 1804, and during the winter, the attention continued with very little variation. Our Wednesday evening lectures were, however, perceivable thinner; but on Lord's-day evenings, they were nearly as crowded as ever. The most solemn attention reigned through these large assemblies. Few but what seemed to hear as for eternity. If any came from other motives than to hear, the solemnity of the scene restrained them from interrupting others. And notwithstanding persons of all descriptions attended, many who in heart were unfriendly to the work, yet God was pleased mercifully to restrain their opposition, so that we were enabled to "serve him without fear."

During the latter part of this precious work, the effect on the passions has been less visible than in its earlier stages. Conviction, however, has appeared equally pungent and rational. The joys of such as experienced pardoning grace, have general-

ly been calm and solid. The truth has been embraced not merely from an impression on the passions, but from a conviction of the judgment.

This work we believe is the Lord's. Its first rise, its progress, and its continuance, have all been dependent on his sovereign pleasure. Nor would we think of arrogating to ourselves the smallest share of praise on account of the orderly manner in which it has been carried on. The genuineness of it can only be determined by its fruits. We are happy to say, that those who have made a public profession, with very few exceptions, appear to walk agreeably to their high vocation.

Our additions since last September have been very considerable, though not so great as the year preceding. The first church has received at different times since our last account was published, 45. The second has received in the same time, 60.

We have instances of late conviction and conversion, and are still favoured, especially on Lord's-day evenings, with very crowded, attentive assemblies. It is not uncommon at this time, though more than two years since the work began, to have large numbers stand in the aisles during the whole service, and often as many go away for the want of seats.

It would afford us pleasure to state the particular experience of some individuals for the satisfaction of the public, were it not that it might hurt the feelings of others, as the incidents related would immediately identify the person. But this much we may say, that many of the relations given in before the churches by Candidates for baptism, have been remarkably clear and scriptural; and have often been delivered in such a feeling manner, that scarce an individual has remained unaffected.

The grace of God in many instances has triumphed over surprising obstacles. Where every effort has been made to shut out the light of truth, and to guard young people from what they ignorantly called delusion, God has by very mysterious ways sent conviction upon the mind. One instance seems too remarkable to be passed over unnoticed. A family (perhaps amiable in other respects, but unhappily prejudiced against this work) advertizing for female help, gave this public notice, *that none need apply who attended the evening lectures.* A young person* who lived in the family, was carefully kept from attending the lectures, or from conversing with those who did. And by some means it appears that she seldom attended public worship on the Lord's-day. But a God of infinite wisdom is never at a loss for means to accomplish his own purposes. On one of these days, at home, she had the curiosity to look over the *cuts* in a large family Bible. She opened to the one predicated upon the xvth chapter of Luke, where the rich man is

* Aged 15.

represented as chained fast in the pit of despair. The moment she cast her eye upon it, she was struck with this solemn thought, "*That will be my case!* O, I must be chained forever, said she to herself, in that awful pit." The impression was too deep to be removed by any other agent than the Holy Spirit. Her distress continued for several weeks, until at length God was pleased to manifest his forgiving love to her soul! During this season of anxiety, she rarely attended a meeting, or conversed with any who were friends to the present work. The alteration was so visible, that those about her could not fail to notice it. Nor did she, when interrogated, hesitate to tell why she appeared so differently.

She has since made an open profession; and we can but hope, that she may, by her humble walk, adorn the holy gospel of God our Saviour.

Some of our baptizing seasons have been remarkably distinguished by tokens of Divine approbation. It is usual on these occasions for large numbers of people to collect in all the different avenues near, which lead to the water. In general they are solemn. Sometimes many, and perhaps always some, are in tears. Many have received their first impressions at the water-side. These seasons have also been much blessed to the quickening of saints.

As a specimen, we select one or two instances. It is not common for the candidates to speak when going into or coming out of the water, but in some instances they have given vent to their feelings. A female, just risen from the watery grave, appearing unusually impressed with the ordinance, led the administrator to make the following remark, "The Blessed Jesus, (said he) for us went down into the cold Jordan of death. He was delivered to the dreary tomb for our offences, but rose again for our justification." She instantly replied (softly) "blessed Jesus!" Then with a louder tone of voice, "O the blessed Jesus! O this precious Saviour, what has he done for my soul! O, I have lived 30 years in the vanities of the world; but I never knew what happiness was, until I found it in this precious Saviour." This unaffected effusion of joy, communicated with much feeling, thrilled through many hearts, while the tears rolled freely down their cheeks.

We add one instance more. A little girl of 13 years of age, after relating a very satisfactory experience, her minister said to her, "My dear child, what makes you think that it is your duty to be baptized?" "Because, Sir, said she, I read in the viiith chapter of Acts concerning Philip and the Eunuch, that "*as they went on their way they came to a certain water; and the Eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God,*

And he commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: and he went on his way rejoicing. Sir, said she, I think I can say as the Eunuch did." When she was baptized, and was coming up out of the water, she lifted up her hands, and in the most solemn manner repeated the following stanza,

"Do I not know that solemn word,
That I am buried with the Lord?
Baptiz'd into his death, and then
Put off the body of my sin?"

She added some other expressions which are not recollected. But as far as her feeble voice was heard, the effect was visible on the minds of the spectators. Many other circumstances have concurred to render these seasons peculiarly interesting. Many very respectable people from other communities have frequently attended, and have generally expressed much satisfaction in seeing the ordinance administered in so solemn a manner.

We have on the one hand much reason to fear that the work has almost come to a close; and on the other, we have great cause of thankfulness, that it has continued so long, and been attended with so many tokens of divine mercy. The two churches contain more than seven hundred and fifty communicants. Their numbers are nearly equal. A large proportion in each church are young people. Our hearts often cry, "O thou kind Shepherd, thou hast gathered these lambs in thine arms, carry them we beseech thee in thy bosom. They are in a world of snares and temptations, and unless kept by the mighty power of God, they will fall from the steadfastness of their faith."

Since the work began the first church has received 135, and the second 212.

BOSTON, AUGUST 26, 1805.

A like precious work is going on in various other parts of our land. The Baptist churches in New-York have received very considerable additions this season, and the work we learn still continues.

Suffield, in Connecticut, has shared largely in this gracious revival. And if our information is correct, some of the most respectable characters in the place are among the converts. May the light of life long shine upon them.

Many towns also in the state of Rhode-Island are visited with salvation. We can only name Warren, Providence, Patucket, Pautuxet, East-Greenwich and Tiverton. From some of

these we hope to receive a more particular account. We are also informed that there is a very pleasing work going on in Haverhill, and in Ipswich. We hope the time is not far distant, when the knowledge of God shall cover the earth as the waters do the sea.

Extract from the Rev. Mr. Tripp's Journal.

To the Massachusetts Baptist Missionary Society.

BELOVED BRETHREN,

IN former letters I have several times mentioned my preaching at Little's Grant, and particularly that I spent a Lord's-day there, I think in July last; and my present account of my missionary labours must begin with them. Last fall, after my return from Boston, I heard of some moving on the minds of the people in that place, which drew my attention that way, as they had before laid considerably on my mind. I visited them about the last of October; and when I came among them, I found them very attentive to the things of religion, and that the first awakening began the Lord's-day I was there in July. One appeared to have met with a change, several Christians revived, and others under deep concern. I preached and attended conference with them, and baptized four persons. The season was agreeable and solemn to a great degree. There are but few families in the place. I preached but five times, and returned home, having spent a Lord's-day with them. My soul was quickened by this visit, and I felt the benefit of it for weeks. Elder James Hooper visited them soon after, as did also Elder S. Woodward; each administered baptism. To God belongs the praise!

On the first Tuesday in January I left home, intending to spend a Sabbath at Farmington on Sandy River. On Wednesday attended a meeting of the Trustees of the Maine Baptist Missionary Society; and also heard the experience of Brother *Phineas Pillsbury* of Vinalhaven, and his call to the ministry, as his church had proposed him for ordination. His relation was satisfactory, and the ordination was attended next day. It fell to my lot to preach from Psalm cxxvi. 6. This meeting was held at Fayette, where there was a glorious and most powerful work of the Lord; not less than fifty I presume have been added to Elder Billings's church. I preached again in the evening to an attentive assembly. In the night there fell

so much snow, that I could not travel till Saturday, and then with difficulty; and coming nigh Farmington I found they had gotten a supply; I therefore turned aside to New Sharon, and preached on Lord's-day one sermon, and again on Tuesday evening, comfortably; and then returned home, quite dissatisfied with the unprofitableness of my journey, though some things were comfortable.

After having deliberated a journey to Upper Coos, &c. and after having for some time sought the divine direction and blessing, on the 26th of April I set out for Little's Grant, and found the people still attentive, that several conversions as I hope had taken place, and some stood as candidates for baptism; but at that time it was not convenient; but I expect, if I return that way, and they have no administrator before, to baptize them, if the Lord will. On Monday I rode to Bethel and spent a week there and at Sunday river. Here has been a happy revival, the beginning of which I saw a year ago, when on a visit in this place. The Methodists preach here steadily, and although I cannot wholly approve of their sentiments or practice, yet I trust there is real religion among them. The Baptists have preached here considerably, six persons were baptized by Elder Adams last winter, and I baptized two on Lord's-day, 5th of May, and it was an agreeable season. It was expected that others would have gone forward in the ordinance, but the rain prevented their attendance. Our little church in Bethel is now about fifteen, and I trust others will join them soon. Regular instruction is greatly needed here. Two things I remarked in the experiences I heard. One was from a young married woman. According to the instruction she had, she believed she could get religion by her prayers, &c. and she laboured incessantly for it, and in a remarkable manner, till she was convinced that her prayers were abominable in the sight of God, and looked to her as the greatest of her sins; but God was pleased to show her the way of salvation through Christ, and her soul was brought into liberty, and into a clear knowledge of gospel truth. I was filled with sweet admiration at the wonders wrought in her heart and understanding, by the power of God. Her frequent recourse to the word of God, and prayer for direction, when at a stand in any matter, and the answers given her in the word, were truly wonderful. The other thing remarkable was, in a relation given by her sister.—This woman's husband came home one night from a meeting, professing to have found an interest in Christ. She, being opposed to religion, said she would not believe any thing in the religious work, her husband pretended to be interested in, unless God should send death into her family. (I almost shudder to relate it.) In three or four hours their youngest child was taken sick, and died in a short time, I think in less than for-

ty-eight hours. Soon after the child was taken, she was seized with a dreadful sense of sin, and thought that she must die too; but while she was looking for nothing but death and misery, the Lord appeared for her; she was made to rejoice in the salvation of the gospel; and when her child was buried, she and her husband apparently had great serenity of soul. She appears to be remarkably clear in the truth. This account I had both from her husband and from herself.

Having much rainy weather the waters of the Androscoggin were so high, that it was difficult for me to prosecute my journey; but after waiting one day, I crossed the river and travelled the north side of it, a new road to me. I had some sweet satisfaction in conversing and praying with several attentive families, I fell in with. At Shelburne, their circumstances were such, that I was convinced of duty to appoint to spend a Sabbath there as I return, if the Lord will.

Wednesday, 8th of May, arrived at Jefferson, weary and rather depressed in spirit, having rode far through the woods in a very bad road; but soon found my spirits revive. The people received me with the appearance of joy; and with respect to some, I might adopt the words of the apostle; they *received me as an angel of God.*

A number of the faints had been lately stirred up to pray that God would send them a minister, and some of them had a desire for the most unworthy one, who now writes, and my coming to them at such a time made them think it was of God. But alas, how unworthy I felt! O that God may be pleased to bless the visit for his glory, and their and my good!

A singular providence had deeply affected one family previous to my arrival. On Saturday, 4th of May, the lightning struck the house where their meetings are generally held. There were eleven persons in the house, most of them more or less felt the shock, but none of them materially hurt. One of them, a young woman, a professor of religion, remarkably escaped. She sat in a bed room, leaning her head against a stud, and a gun rested against the same stud. She inquired in her mind what she was there for, and thought she must go out; she rose and went across the kitchen and up the stairs, and as she got into the chamber the lightning ran down the very stud where she rested her head in the bed room, and split to shivers the stock of the gun before mentioned. The deep impression this providence has left on the minds of the family (all the grown people to the number of six being professors of religion) gives me reason to hope, that it will be of peculiar spiritual advantage to them. On Thursday, Saturday, and Lord's-day, the 9th, 11th, and 12th inst. I preached to them, and I think the Lord was evidently present. The appearances were

at least encouraging. O how my heart longs to be assisted, and to be useful!

On the 15th of May I again preached at Jefferson, and cannot but hope that the Lord is about to work there! for I am persuaded that some Christians do feel their need, and some are in a measure comforted. There is also some attention among the Methodists in the place. When I view the brethren in the light I have represented, and how destitute they are of preaching, and the methods taken to corrupt their minds from the simplicity which is in Christ, I am melted at the thought of leaving them. O may the Lord preserve them, and to him I wish to commend their case.

On the 13th and 16th, and again on the 19th, it being Lord's-day, I preached at Lancaster, and I desire to praise the Lord for the attention given by the people. I would humbly hope that benefit may attend the interviews; but this branch of the church at present is in a low state. I had allotted to spend yesterday at Granby, but the waters were so high, and travelling so bad, it was thought more expedient to tarry here, and the day proved comfortable.

It has rained more or less, it is thought, every day for more than a fortnight; but we have never had a meeting disappointed as yet, and the travelling has been exceeding bad. I have been pretty constantly employed; but have been necessitated to decline preaching some days on account of bodily weakness; for although I thought I was pretty well when I left home, I soon found the need of more strength. But I wish to be thankful, that I have been supported in the service better than I at one time feared. I feel considerably satisfied that my labours have been useful; but if I live I hope to know more of their effects at some future time; for merely to draw out the attention of the people for the present, is not a certain sign of the most lasting benefit. I propose now to be returning moderately towards home, having meetings appointed on the way for six days in seven; and hope to arrive home, if the Lord will, by the middle of next week. And O may the Lord bless my very imperfect services for his glory and the good of Zion. From your unworthy brother and servant in the gospel,

JOHN TRIPP,

Lancaster, May 20, 1805.

As the foregoing communication was made from Lancaster, Mr. Tripp preached a number of times on his way home. From the account received, we have no doubt but his labours were very acceptable. From his letter of June 7, we extract the following.

“Lord’s-day, May 26, Preached at Shelburn. It was a solemn time. One elderly person got up after the first sermon, and spake of what God had done for his soul within a few days, and said, if I remember his expression, that it was the first sermon he ever heard; that is, after his soul experienced gospel liberty. Others spake of the importance and excellency of religion, I hope to good effect. Their situation so affected me, that I found it hard to leave them; but duty seemed to call me home. I propose to spend a week or ten days with them about the last of June, if the Lord will.”

REVIVAL OF RELIGION AT YORK.

Extract of a Letter from the Rev. WILLIAM
BATCHELDER, to the Rev. J. PEAK, dated

DEAR BROTHER,

BERWICK, FEB. 7th, 1805.

THOUGH we are removed at a distance from each other, I frequently think of our former profitable acquaintance; at least so to me. There has been considerable movements in this quarter for near two years past. Through the influence of certain doctrines, an amazing thirst for novelty has prevailed; but many begin to think they have been chasing an ignis fatuus, and have left the pursuit. I am informed the same leaven is spreading towards you. Notwithstanding these whims, there has been a blessed work among us. Numbers (I trust) have been added unto the Lord, and many continue anxious. I will relate to you some things respecting the work in York. I conclude that a few particulars respecting its beginning and progress, will not be unpleasant. It appears that the Lord, whose arrangements unfailingly accomplish his intentions, had prepared many of the principal people in York, by sending them to Berwick about four years before, in the time of our reformation; by which many of them were seriously impressed & ever after were disposed to invite me into the place. At length, through the medium of Dr. Gilman, I had an invitation to preach at the house of one of the selectmen. There were so many people collected we were obliged to meet in an orchard. I attempted to speak from Luke x. 42. “But one thing is needful.” It was a solemn time. The people gazed; for it was to them a new way of talking about religion, & many of the youth never heard a sermon before. You may think it strange, as it was the place where the celebrated Moody once preached. I have since baptized about thirty, who date that season, as the first means of their awakening. Thus the work began, and it has spread remarkably.

I will give you a recital of a few meetings, and you will form some idea of the work. At one time we met for baptism, and it was judged there were twelve or fourteen hundred; many were solemn, several wounded and numbers mocked. Again we met at Col. Chase's, and there being so many people, we met at the edge of a grove of pines, where the rocks were formed like galleries, and at the top was a large flat rock, sufficient to convene fifty persons; there the singers were collected. The trees formed an arbour to shelter us from the sun; the winds were hushed in silence, and the voice echoed from the woods; all was solemn as the house of death. I no sooner closed, but a brother rose with trembling, and solemnly addressed the people. When he ceased, a licensed brother prayed. After this a brother from the bough of a tree over our heads, began in prayer, to return thanks to God. The season was solemn indeed: I trust it will never be forgotten! After continuing about four hours, and hearing the experiences of several, we went about six rods to the river, and attended the ordinance of baptism.

At another time we met on Thursday; it was a solemn time. On Friday I baptized seven; there appeared to be great searchings of heart. On Saturday at 2 o'clock met in Wells near the sea, in a beautiful orchard. There were about seven hundred people. After the exercises several came forward and related God's dealings with them. Among the rest was an old sailor, who told how he had floated on the briny ocean, seen the wonders of God in the deep; experienced many escapes from death, and like an undaunted enemy to God, he remained unmoved, till the Lord sent his gospel into the place: and though he still strove to suppress his disquiet, yet his alarm increased, and condemnation and wo were continually ringing through his soul, and nothing relieved him till the evidence of pardon came, and he found himself possessed of a new heart. Several presented themselves for baptism. By this time the sun was near the horizon, and the people looked solemn, as if it was the last day, and it seemed as though there was the Shechinah indeed. Joy lighted up every saint, and many cried to their Father, mourners wept, the dying groaned, and spectators beheld with astonishment, whilst their ghastly features bespoke the anguish of their minds. At about eight o'clock we moved from the spot, lighted by lanterns and torches; we crossed a bridge and went up a gentle ascent, I being in the front; there were about forty singing one of Zion's songs: I looked back, and perceived several in different parts of the crowd praying or exhorting; no confusion. The torches shining dimly through the group, gave a view of the anxious, who were crawling over the ground as though they were never to return. We proceeded to the sea, whose hoarse roar seemed

to forbid our approach; but an isthmus formed by nature, furnished us with a beautiful cove; where the water was as smooth as a sea of glass. Here ten souls went down in imitation of the humble Jesus. This was a time surpassing description.

A semicircular declivity was thronged with spectators, and although the night was dark, being about nine o'clock in the evening, yet the reflex glare of the lights from the water completely enlightened the whole. Here we proved to a demonstration, that it was possible to perform baptism in the night, by the assistance of lanterns and torches, notwithstanding Dr. H.'s assertions to the contrary, when speaking upon the jailor's baptism. The Dr. might have seen it performed in his own parish had he now been present. The scene exceeds my powers of description; it seemed as if heaven opened upon us, and there was but a thin veil between us and glory; I verily believe the angels were then learning, by this branch of the church of Christ, the manifold wisdom of God. I saw no irregular confusion, heard no crackling sparks kindled by enthusiasm or fanaticism, nor was there any mocking Ishmaelite, who dared openly to deride the free-born sons: but all was peace, order, joy and heavenly music.

You will perhaps ask why we did not defer baptism till the next day. I answer, it was inexpedient; for my meeting was at Quampegan the next day, twenty miles from the place. I set out at 11 o'clock at night, and after I had gotten about 4 miles, having reviewed the scene, I was uncommonly impressed with the direful state of unreconciled sinners; never before this, were eternal realities so realized by me; hell I am sure is no fiction; heaven will convince all; O my soul, what a scene! It seemed that all I ever experienced before, was comparatively small to this. The impressions were not transient; it was near a fortnight, before a cloud shaded me from the sun of righteousness. I began to think I had arrived to an assured state, to doubt no more; and when I spake of religion, I uttered as though I must not be discredited. These things would be lightly esteemed by the votaries of fashionable religion, or the devotees of christianized heathenism; but those who are acquainted with spiritual things will read their meaning.

The wise and prudent professors in this quarter, who have but little tenderness and less religion, say many hard things slyly, respecting the work; but this is nothing new, for they anciently did so; and many of those who are now rejoicing in hope, were a few days ago of their company! The Lord reigns and blessed be his name; Zion's prosperity is great. There are thousands in these parts now anxious to be acquainted with truth, who, six years ago, were thoughtless, or madly opposed.

I had almost forgotten to tell you that I have been quite unwell with a kind of influenza. I am still confined to the house, and have been about three weeks. The Lord knows what is best. He does all things well, and it is my happiness to feel submissive. If he sees fit, I shall again go abroad and see his goodness in the land of the living.

I must not forget to mention that nearly every preacher, who has preached in the place since the work began, has been instrumental of awakenings. Sixty have been added to our church since last June; the greatest part belong to York.—Do write to me.—I subscribe myself your brother in the truth,

WILLIAM BATCHELDER.

INTERESTING INTELLIGENCE FROM INDIA.

Extract of a Letter from the Rev. John Bifs, to the Rev. John Williams, New-York, dated *Veppery near Madras, January 31, 1805.*

AFTER many remarks relative to their passage, present situation, &c. Mr. Bifs proceeds to what seems more immediately interesting to the public, to some account of the state of religion as it appeared to them on their arrival, and of the favourable reception they met with, &c.

“The Mission here was established by the Society in London, for promoting Christian knowledge. One of the missionaries, the successor of the late very valuable Mr. Gericke, was sent out by the above Society. The other is a Danish missionary, who came here by desire on account of the death of Mr. Gericke, from Tranquabar, and is a very excellent man indeed. His heart seems wholly in his work. There are, (I believe) several hundreds here, who sustain the names of Christians, but there appears to be very few who are in reality what they profess to be. I have conversed with several, who, I believe, are very good men. But to return; so we begun our preaching, and the first Lord’s-day we had about four or five beside ourselves. The news of our preaching then began to spread, and the next Lord’s-day many more came, and our number continued to increase. In the mean time, we were doubtful what would be the result of our proceedings, as we had not, on account of our expecting to remain here but a very little while, made any application to government thus to act; but we thought we would continue until we left this place, or were prohibited the continu-

ance of our services. On new-year's evening, as there was no service at the church, we had a lecture somewhat suitable to the season, and as we gave notice of it, the preceding Lord's-day, had a great number to hear. Then as we saw the number still increas, we signified a continuance of it every Wednesday evening, which has been attended very well indeed ever since. Ever since new-year's-day the people have manifested a desire that one or more of us should remain with them, and have drawn up a petition, to which they have put their signatures to the amount of ninety or one hundred, and sent it off to Serampore to our dear brethren Cary, &c. and if they can obtain their consent, as soon as an answer returns, they mean to present a petition to Lord Bentuk, the governor, to get his permission, and then go on with a place for worship. How this will end I know not, but I trust the Lord will direct our every step, so that all may work for the good of precious souls, and the glory of his dear name. We are not without our fears that this zeal which is now manifested will soon die away, particularly as mankind are so very fluctuating.

Since the petition was dispatched to Serampore the Rev. Dr. Kerr, the clergyman belonging to the Fort church, gave us an invitation to breakfast with him, and mean while made a good deal of inquiry about this affair, though I believe he had heard the whole or nearly all before, only he seemed desirous to see us, and hear of matters from us personally. He inquired particularly if we were desirous of staying here, if permission could be obtained. We told him we were not our own, but entirely at the disposal of our society, and willing to be fixed wherever they thought proper, (Brother Rowe excepted) for he says he will not remain here. He told us that if we wished to remain here, he would get permission for us; that he wished we could all remain, for there were many such men wanted in this country; and that if it took place, he would do all in his power to make us comfortable and happy. This is quite the reverse of what we expected from one of his profession, and particularly in this country. He seems a very kind, catholic spirited, and I hope pious man. He has since informed me, that if they had not agreed to the consecration of a chapel lately built by subscription in Madras, and signed the papers sent out by (I believe) the Archbishops of London and Canterbury, we should have it immediately for our use. This methinks is something more than common. May the God of all grace abundantly bless him for his kindness.

There seems to be very little genuine religion in this country, and very much idolatry. O when will the set time come to favour Zion, that she may become a praise in the whole earth! Here is a large field for Missionaries, and no doubt much good might be done here if liberty could be procured for

them to settle in this part of the world. Satan has here, his *strong holds*, and none to disturb him.

Copy of a Letter from the Rev. RICHARD MARDON, one of the Missionaries mentioned No. II. page 62, to the SECRETARY of this Society, dated *Madras, Feb. 1, 1805.*

DEAR REV. SIR,

FROM the personal interviews which I had with you in New-York, I am fully persuaded that every information respecting the interest of our Redeemer will meet with your acceptance. As cold waters to a thirsty soul, so is good news from a far country. We arrived in Madras roads on Saturday, November 10, and landed on Monday the 12th, the ship *Sanfom* not being bound to Bengal. We had a few rough storms by the way, but upon the whole, had a considerable good passage, and were well accommodated by Capt. Minot. We had preaching on board every Lord's-day, when the weather would permit, and have some reason to hope that our labour has not been altogether in vain in the Lord. The minds of several of the sailors seemed at the time to be seriously impressed with a sense of divine things. One in particular seems to have the word rooted in his heart. We have had interviews with several of them these few days past, the ship being lately returned from a voyage to the east. The salvation of one soul is of infinite worth, it is matter of rejoicing both among the angels in heaven and the saints on earth.

We reside in a country place about a mile from the town, where there are several European families. We commenced preaching in our own house, the first Lord's-day after we arrived, but not without fear and trembling, lest it should give offence: but the hearts of men are in the hands of the Lord, and he turneth them as the rivers of water are turned. The news of our preaching was soon circulated round the neighbourhood, and many came to hear: and I am happy to say that contrary to our expectations they seemed to receive the word with gladness; and have since expressed a desire for some of us (at least) to settle here. Several gentlemen have taken steps to obtain leave for us, and have written to our brethren at Serampore on the occasion: but what the issue will be I know not. There is a very extensive field for labourers in this neighbourhood, both among Europeans and among the natives. The harvest truly is great, but the labourers are few. The seat of the mission that was occupied by the late Mr. Gericke adjoins

our house. It is now occupied by Dr. Rottler and Mr. Pezold. The former was sent out many years ago by the Danish Missionary Society and settled at Tranquebar, but is now removed to Madras by particular request to succeed Mr. Gericke. He is a worthy gentleman, and his heart seems to be much engaged in the cause. The latter was formerly an assistant to Mr. Gericke, but has since then been to Bengal to teach the Tamul language, and is but lately returned. They have service in the church every Lord's-day morning at 7, in the Tamul language. In the afternoon at 4 in Portuguese, and in the evening at 7 in English, in which they conform to the ceremonies of the church of England. But amidst all, there seems to be but little or nothing doing for the poor heathen. They are still in bondage to Satan, led captive by him at his will, and none seek to deliver them. However, we have reason to hope that the natives in this neighbourhood will shortly be privileged with the sound of the gospel in their own tongue. Six missionaries have lately arrived at Tranquebar, sent out by the London Missionary Society; three of whom are destined to Ceylon, and three on the continent. They still remain at Tranquebar waiting for a suitable station; in the mean time learning the Tamul language, to qualify them for their work. They have written to us and to our brethren at Serampore, requesting a mutual correspondence with each other. We have received letters from Serampore since our arrival, which inform us that several members have lately been added to the church, and also that Mrs. Chamberlain, the wife of the last missionary that went over, is removed by death; she died in child-bed either on the 13th or 14th of November last. The child still survives. Brother Chamberlain had removed from Serampore, and was gone to settle about 80 miles further up the country. The rest of the family are all in good health.

Last evening, while attending family worship, we received another letter from Serampore, which has added fresh vigour to our spirits, and given us increasing reason to rejoice in hope, to be patient in tribulation, and to continue instant in prayer. They inform us that since the commencement of the year 1803, they have baptized and received into the church 17 persons, 3 of whom are Brahmans, 4 or 5 of the Writer Cast, and 2 Mussulmen. They have called 3 to the work of the ministry, and 1 or 2 more are promising. The Boarding School has increased very fast, and is become nearly as large as they can desire it. They have a great deal of work in the printing office, and very much need the assistance of 2 or 3 European brethren. Their calls of a missionary nature are so many, that great care and frugality are requisite to keep their expenditure within the bounds of their income. They have established two new native schools, and have fresh prospects opening upon

them. They have nearly distributed the first edition of the Bengalee New Testament, and are getting forward with a second. They have also begun a translation of the Scriptures in the Hindostance, Persian, Orissa and Maratha languages. They say, if the Society were to send out 2000. a year for twenty years following, it would not be sufficient to supply even Bengal with New Testaments. What an extensive field for usefulness! Ought we not to pray daily to the Lord of the harvest that he would send forth more labourers into his harvest?

Our sister Rowe has experienced a very severe affliction since our arrival. Her disease for a while seemed to baffle human skill, and her case was considered hopeless. But the Lord in mercy has raised her up. Brethren Rowe and Moore, have taken a passage for Bengal in a country ship for 200 Pagodas or 80l. sterling, for themselves and their wives, and expect to sail on Lord's-day or Monday morning. We are all at present in the enjoyment of health, and surrounded with the blessing of the Lord. Pray for us.

I remain yours affectionately,

RICHARD MARDON.

P. S. I Should be glad to know how the work of the Lord goes on at Boston.

Baptist Church at Sedgwick.

IN our last Number we gave a concise account of the astonishing change in the religious sentiments of the people of Sedgwick. To that statement we refer our readers, who may wish to see a more particular account. (No. IV. page 124.) To the above we think proper to subjoin the following extracts and observations.

Extract of a Letter from the Rev. Daniel Merrill to his Friend in Boston, dated Sedgwick, June 4, 1805.

REV. AND DEAR SIR,

MY present wish is, that I could give you an adequate history of feelings and events from the moment of your departure to the present. But, instead of affording you what I would, a few hasty thoughts are all that I can communicate at this time.

Perhaps you would think me childish, should I inform you, that no sooner was the vessel which conveyed from me my beloved friends, out of sight, than I possessed a strong inclination to pour out the feelings of my calm and joyful mind on paper and send them speedily after you. But circumstances prevented.

It is not to fill a vacant hour that I now write; for had I at command two such minds and hands as mine, my business would urge me still. Perhaps a short account of two days employment may be acceptable to you, and pleasing to me in the rehearsal.

On Thursday last, May 30, after attending upon many who requested attention of various kinds upon religious subjects, I went to the meeting-house at a little past 11 o'clock. Opened the meeting by prayer; attended to candidates for baptism till half past 12, then delivered a discourse from Psalm cxix. 6. *Then shall I not be ashamed, when I have respect to all thy commandments.* This text was pleasing and strengthening to my own soul, and perhaps to some others. Candidates crowded, more than could be examined. We repaired to the river, and I administered the ordinance to 15. It was to me and them a pleasing scene. After the administration we repaired to Brother Bickford's for church meeting, when ten were received to the fellowship of the church; (the others for particular reasons were not received at the time.) The day closed by prayer and joy of heart, giving thanks to God and the Lamb.

On the last Lord's-day, which was the 2d instant, Christians came with early, willing and swift feet to the house of our God. At half past 10 o'clock we had a crowded audience. A discourse was delivered from Rev. xiv. 4, a part of the verse, *These are they who follow the Lamb whithersoever he goeth.* A solemn, joyful text! and a most pleasing, animating season. After half an hour's intermission, proceeded in examining candidates for baptism till twenty minutes past two. Again repaired to the waters of our Jordan, and baptized nineteen! Precious souls, they appeared with willing minds to be following the Lamb whithersoever he goeth. Returned to the meeting-house about half past 4; received twenty-eight to the fellowship of the church. Then followed a precious communion of the saints at the Lord's table. I know not that I ever before experienced so delightful a day. We were blessed on every side; I thought never so before. Perhaps I may say in truth, an heavenly union was possessed by every communicant. What was peculiarly pleasing to me was, our ranks were but little thinned by the war we had gone through, and the soldiers largely increased in discipline, and many new recruits

ready to join. *Hitherto the Lord hath helped us.* Till you, dear Sir, shall hear our history in heaven, the one half which Jesus hath done for us will not be told you. I long to hear from you and from your dear flock, and from the good old disciple and his; till then I remain your most affectionate friend and fellow-labourer in the best of causes for the best of Kings,

D. M.

P. S. I should be glad to tell you how pleased if not thankful, I and my dear people were at God's mercy, in returning you with such speed and safety. The hand of God looks to me of a piece from the beginning to the end. There are some hopeful symptoms among the impenitent. Pray for us.

REMARKS.

HOW wonderful are God's dealings with his people! The conversion of this church to apostolic baptism is an event probably without a parallel. For a minister, his wife, three deacons, and eighty members of a church to be baptized at once, what an affecting sight! The principal part of the church have been baptized at that time and since.

Some may ask how all this happened? What means had been employed in proselyting them? We answer; we believe none. The greater part of them had never seen the ordinance administered by immersion in their lives. The question was generally asked those who were baptized before the constitution of the church, by one of the administrators, whether they were fully satisfied with respect to the ordinance to which they were about to submit. A large proportion of them answered in this way: "O yes, we were converted into this way when we were first brought to the knowledge of the truth. At least we thought this way was right. This appeared to us to be the way that the New Testament pointed out; but there being no Baptist church here, and we being taught that sprinkling answered the same purpose, have practised in that way until now." Others said they never thought much on the subject until Mr. Merrill began preaching upon it; but as soon as ever he began to hold up the light, the sentiment appeared clear to them. Thus, without noise or strife, this wonderful change was brought about.

Would it be unreasonable or uncandid to infer, that this is precisely the case with many other sincere Christians? Do not many in private acknowledge, that they believe this to be the right way, particularly sanctioned by the example of the Saviour? It will be natural to ask, Why do they not go and do likewise? No doubt many would, if it were not for leaving

their teachers whom they love, and others whose reproach they dread. It is devoutly hoped that the time is hastening, when the true friends of the cross will see eye to eye in all the important articles of doctrine and practice.

While we manifest an honest joy in seeing the triumph of primitive sentiments, we trust it is not because we delight to sport with the feelings of those who differ from us, but because we believe our distinguishing sentiment is *apostolic*. We conclude, those among them who honestly believe their sentiments to be right, and ours wrong, would be as much rejoiced to see an equal number of us renounce our errors, (as they call them) and come over to them. For proof of this, we need only refer our readers to the reception which Peter Edwards's writings have met with since his dereliction of his former sentiments.

A

SUPPOSED DIALOGUE OF THE BLESSED.

RACHEL AND JACOB.

Rachel. **I** REJOICE, O Jacob, at thy arrival in these realms of bliss, after a tedious pilgrimage of 147 years. Now thy toils and troubles are ended.

Jacob. O Rachel, whom I once loved with an affection too inordinate, I receive thy congratulations with the purest love; and join thee in blessing the name of Jehovah, who hath brought all my trials to so happy an issue. Seventeen years ago, when I first went down to Egypt, and was introduced to Pharaoh, by thy son Joseph, I told him, "That my days, compared with those of my fathers, had been few and evil; but though my latter days have been far more peaceful than the former, and still have not equalled those of my father, nor of my grandfather, yet I am well contented that they are finished; and I now see abundant reason to be thankful for the troubles of my former life, as well as for the comforts of my latter years.

Ra. Though the angelic messengers, who are perpetually employed in visiting the lower world, and have more concern in the affairs of them who are heirs of salvation than I once imagined, have given me much information respecting the events which have befallen our family, since I left thee in the way to Ephratah; yet I should like to converse with thee concerning

the gracious dealings of the Lord with thyself and thy children.

Ja. Verily, Jehovah is a God glorious in holiness, venerable in praises,—a God doing wonders! Repeatedly did my desponding heart suggest what once my lips uttered in a paroxysm of grief:—“All these things are against me!” But, even before I entered this world of perfect light, I began to perceive that God had done all things well: and now, on reviewing all the way that he led me, I contemplate his wisdom, goodness, and truth, and am filled with unutterable delight!

Ra. Doubtless, thou hast now experienced the same alteration with myself, as to the partiality of our affection towards our son Joseph. Whatever mixture of selfishness once attended my regard for him, it is over; and I now could rejoice as much in hearing of the piety of my sister’s children, or even of the children of Zilpah, as of my own. But I feel a high degree of complacency in that excellent saint; and admire the wonderful providence of God, which has made him the preserver of his father’s house; and, consequently, as the Messiah shall descend from thy race, he has been, in a higher sense than ever the King of Egypt imagined, the Saviour of the world.

Ja. It was revealed to me by the Holy Spirit, on my dying-bed, that he to whom that title shall properly belong, will descend from Judah. However, though Joseph will not be his ancestor, yet he has, in many things, proved an eminent type of the Messiah; and has, indeed, been the instrument of preserving the holy seed.

Ra. Our God is wonderful in counsel, and mighty to execute his well-ordered plans; but nothing grieved me so much, in the latter part of my life, as to see how little our family appeared to be holiness to the Lord. The polygamy into which you were drawn by my Father’s artifice, and which was increased by my foolish envy and jealousy, appeared to be one great cause of injury to your children.

Ja. Doubtless, it was a preposterous self-love which could lead you to think the children of Bilhah would be more yours, and, as it were, nearer akin to you, than those of your own sister. That unhappy woman, since your death, has proved herself to have been very unworthy of the partiality which you manifested towards her. By her compliance with the impetuous passions of Reuben, my first born, she was the instrument of severely correcting me for complying with your wayward advice, which caused me to deviate still farther from the original appointment of divine wisdom, for securing domestic comfort and family order.

Ra. I sorely repented of my folly before I left the world of imperfection; and though all painful sensations are now over, yet my humility will be deepened forever, by a reflection on for-

mer errors and sins. I rejoice greatly to learn, that God has over-ruled the events, in which my eldest son has had so remarkable a share, to bring most of his brethren to know the God of their fathers.

Ja. Certainly, Joseph conducted himself towards them with singular wisdom; and he, from whom every good and perfect gift descendeth, and who put it into his heart, seems greatly to have blessed these surprizing transactions for their good. Even Simeon, the most hard-hearted and revengeful of them all, who was the first contriver of the disgraceful and execrable massacre at Shechem, which dishonoured our family among the inhabitants of Canaan, seems to have been softened by the salutary influences of the Divine Spirit, while Joseph detained him a prisoner in Egypt; and Levi, who was nearly as bad, is become eminent for the reverence wherewith he venerates the Lord, and stands in awe of his name.*

Ra. I hear that Judah's family-troubles have been greatly sanctified to him; and that he is become a very different man to what he was when he was so intimate with Hirah, the Adulamite.

Ja. True; I have had great comfort in him for a long time; and the affection he discovered for me and for his brother Benjamin, when he offered himself for a slave in his stead, endeared him to me exceedingly. Joseph has highly esteemed him ever since, and all his brethren respect and praise him.

Ra. I understand, that it was he who proposed their selling Joseph to the Ishmaelites, instead of shedding his blood.

Ja. Yes; but Reuben had first interposed in his favour, who persuaded them to let him down into a dry pit; not without a design of delivering him from them, and bringing him safely home.

Ra. Yet, I suspect he was more anxious to have thus made his peace with you, after his criminal conduct with Bilhah, than he was to preserve Joseph from destruction.

Ja. That seems to have been the case. He was, however, more the slave of unruly affections than of malignant passions; and though he was the first-born, yet he was not disposed to indulge such envy and jealousy towards Joseph as most of his brethren.

Ra. Well, God so ordered it, that Reuben being out of the way, Judah's plan effectually defeated his intention of rescuing him, as well as the design of Simeon and Levi to put him to death.

Ja. Yes; and my inordinate affection, which I not only expressed too imprudently, but which I now see had a degree of idolatrous excess, was severely corrected,—while all these

* Mal. ii. 5, 6.

trials were sanctified to Joseph himself, to prepare him for his subsequent exaltation.

Ra. And what good consequences ultimately resulted to all Egypt, and the neighbouring countries, but especially to your own family, not only in their temporal preservation, but in their spiritual benefit!

Ja. Well might Joseph tell his brethren, that what they meant for evil, God intended for good. And who can calculate the advantages that shall result to future generations, from the record of these astonishing events!

Ra. Undoubtedly, it shall encourage myriads of believers to trust in the divine wisdom and faithfulness.

Ja. Yet, while on earth, I sometimes felt an anxiety bordering on distrust, respecting the sojourning of my family in Egypt.

Ra. But you could not forget how Jehovah appeared to you at Beersheba, saying, "Fear not to go down into Egypt, for I will surely bring thee up; and Joseph shall put his hand on thine eyes."

Ja. Verily I never could forget that condescending display of the divine glory. But I was grieved to see how the Egyptians are addicted to idolatry, and how little influence Joseph's example has had to excite them to inquire after the living and true God.

Ra. Is not Joseph still in great favour with Pharaoh, and with all the people of the land?

Ja. He is so; but now the years of famine are almost forgotten, some of the Egyptians begin to complain of his having brought them into so entire a dependence on the king.

Ra. No prince ever acquired absolute authority in so fair and equitable a way as Pharaoh; and I have not learned that he has abused his power.

Ja. I say not that he has; but I sometimes was ready to apprehend that my son was rather mistaken in his politics, and carried his gratitude to his benefactor too far. Such a measure of power is scarcely to be trusted in the hands of any man; and if a prince of a different stamp should succeed to the throne, may be easily misemployed.

Ra. Yes; and if that king should not remember the obligations of the crown to Joseph, it may be especially injurious to your descendants.

Ja. I well remember the prediction which Isaac told me had been given to his father, Abraham:—"That his seed should be strangers, in a land not theirs, and should serve them, and be afflicted by them."

Ra. True; but you know the promise which followed, "That nation also whom they shall serve, will I judge, saith the

Lord; and afterwards shall they come out with great substance."

Ja. I fully recollect it; and depend upon it. Indeed, my soul is now perfectly at ease. Here I could implicitly repose on the all-sufficient God, even if nothing of his future plan had been revealed; but in the lower world, I found these predictions a great stay to my mind.

Ra. And surely the fulfilment of the divine promises which you witnessed, and the unravelling of the mysteries of Providence which you experienced while on earth, must have mightily strengthened your faith!

Ja. They had that effect in a high degree; and the new discoveries made by the Spirit of God, in my dying moments, caused me to depart in triumph: but the freedom from all sinful darkness and weakness, which I now experience, is attended with a sacred calmness and rest in God, which unspeakably transcends all my highest spiritual enjoyments below.

Ra. Here, no doubt nor distrust is ever known; nor can any thing disturb our perfect serenity and holy peace: but additional pleasure is excited by all the information we receive from the lower world; for, to us, who are freed from all sinful prejudices, and are never misinformed, every event, in one way or other, displays the wisdom, goodness, and faithfulness of our God. Or, if any circumstance should be inexplicable for a season, it only calls for greater attention; while we wait, with the most certain confidence, for some extraordinary manifestation of his unfathomable skill, in causing light to arise out of darkness.

Ja. My mind is at once filled with the like implicit reliance upon God, and holy acquiescence in his will;—but what an increase of joy and bliss shall we experience, even in heaven itself, when once the Messiah shall have made his appearance on earth, and finished the redemption of his people!

Ra. Though ages may first elapse, yet, in the fulness of time, it shall be accomplished; and all the glorious consequences shall take place in due order. He that has managed all the concerns of your family so well, will as surely bring all the events of time to that issue, which shall produce the greatest revenue of glory to his holy name, and the highest degree of happiness to his people!

Ja. I fully believe it. Amen! Hallelujah!

[From the London Evangelical Magazine.]

Extracts from the Rev. Mr. Roots's Letters to the
Committee of the Massachusetts Baptist Missionary Society,

VERONA, *State of New-York*, April 30, 1805.

FATHERS AND BRETHREN,

I NOW transmit to you some account of my employment, since I wrote my last letter, which was dated November 30, 1804. After that time I continued to preach in the counties of Onondaga and Chenango, until the 13th of December, when I took leave of my family with a view to visit Canada; but not without the falling of some tears at our parting. I travelled to the westward through the Genesee country and the Holland purchase to the Buffalo, endeavouring to attend to the duties of my mission, as I passed from place to place. People were generally disposed to assemble to hear preaching: but I found no special awakening in these parts.

January 7, 1805, I crossed Niagara river to Fort Erie, and preached several times near the fort, and then travelled down the river to Mr. Archibald Thomson's, within two miles of Queenston ferry; at which place I meant to have crossed over to the Tuskarora village, to visit Elder Holmes, and the Indians, among whom he resides; but was prevented by the ice in the river.

From this place I went to the head of lake Ontario, and thence to Long Point on the north side of lake Erie, and visited the church gathered there, at Charlotteville, in the year 1803, by the help of Elders Covel and Warren.

Thence I returned to the head of lake Ontario, and tarried one night with Capt. Brant, a chief of the Mohawks. He treated me with great politeness and hospitality; and invited me to go with him to Grand River, and visit his people there; but I had lately come from that quarter, and my calculations were such that I could not go. I tarried in this neighbourhood over the Sabbath. Here I saw the corpse of a man, drowned since I came to this place. It is said he was intoxicated, which was the cause of his being drowned; that he left a wife and eight children. What a dreadful sin is drunkenness! It often deprives women and children of their husbands and fathers; and sometimes it makes men a plague to their families while living; it often deprives men of their lives; and it will sink those who persist in it to eternal misery beyond the grave; for, *drunkards shall not inherit the kingdom of God.*

The Mohawks have the prayer-book of the church of England, and the gospel according to St. Mark translated into the Mohawk tongue by Capt. Brant. They profess to be of the church of England, and keep up a form of worship in that way : and they have a school taught among them.

Ministers are scarce in this country. There are no ordained Baptists ; and some of the few of other denominations, who bear the name of ministers, are said to be immoral characters, given to wine, card-playing, &c. How much worse are such preachers than none, at all !

From the head of the lake I travelled on towards Kingston twenty-three miles without inhabitants, and preached in the evening at the first house on my road, to the family and some travellers, about fifteen persons in all. The next day I travelled twelve or fifteen miles, and preached twice up a stream called the Humber. The day following, January 30, I went to York, on the north side of lake Ontario, the seat of government in this province. The first house in this village was built in the year A. D. 1793, and I suppose it now contains more than one hundred dwelling houses.

On Lord's-day, the sixth of October last, a number of persons, among whom were some of the principal characters in this country, went on board a vessel at York, bound to New-Castle, in another county, to attend a court there ; but the vessel, with all whom it contained (I think twenty-seven persons) was undoubtedly buried in the bottom of the lake ; but nobody knows the spot where. O how sudden the change ! Instead of attending an earthly court, they were summoned before the bar of God ! How important that we should remember the words of Christ, "*Take ye heed, watch and pray : for ye know not when the time is.*"

From York there is a strait road leading north to lake Simcoe. This road is called Yong-Street, and is thickly inhabited. I went out about thirty miles on this street, and attended public worship in several places. I then bent my course towards Kingston, and attended a number of appointments by the way ; which I had sent on from York.

I meant to have been at the Thurlow Baptist Association in the bay of Quinty ; but I made a mistake about the time of their meeting, and did not arrive until it was over. Their next association is to be at Percy, the first Friday in February, 1806. And they are very desirous of having some elders present from the States ; and truly they need assistance.

Wherever I travelled in this province, the situation of the inhabitants called loudly for preaching and for private instruction. The people often expressed their gratitude for the visit, and desired that it might be repeated. I wish they might not

only have missionaries, but books sent to them, which might abide among them, teaching and instructing them after the missionaries have passed away.—I have seen children in Canada twelve and thirteen years old, who could not tell me who made the world; they freely told me “they did not know.” Some young men and young women in this province have never had an opportunity to hear a sermon preached in their lives; and many have never heard any except from the Methodists. Many who are heads of families in this country cannot read at all, and I fear many of their children will be brought up quite as destitute of schooling as themselves.

The Methodists, I believe, have been instrumental of good in this province; but if the people had sound, evangelical ministers, many pious people, who are called Methodists, would soon find that their experience differs widely from the Arminian creed.

The first day of March I crossed from Kingston, over into the State of New-York, and visited the new settlements in the northern part of the Black River country, Sandy Creek, Salmon river, &c. and arrived at my house in Fabius, in the county of Onondaga, March 18th, and found my beloved wife and dear children all in good health. May I be truly thankful to the Father of mercies and God of all grace.

My dear Elizabeth wished me not to encumber myself with worldly business, excepting what was unavoidable. She has always appeared willing and desirous to have me devoted entirely to the work of the ministry, and now to the duties of my mission. I tarried, therefore, only eight days in Fabius, during which I paid some attention to my worldly affairs, preached four sermons, and spent some time in teaching from house to house. The people here stand in need of help from missionaries, and they desire to have me preach with them as often as I can consistently with my calls and duties as a missionary. I found two persons in this town, who have received comfort since I was here last autumn. One is a married woman, the other is a girl in the eleventh year of her age. They date their first serious impressions under my improvements last November. The Lord can use such instruments as he sees fit; I hope he has truly converted them, and to him be all the glory.

March 26, I went to Deruyter in the county of Chenango, and preached to a destitute Baptist church in the northern part of the town. The next day I went on sixteen or eighteen miles further, but still in Deruyter, and here I spent five days in attending conferences, preaching, and hearing a number tell what God hath done for their souls; and the last Lord's-day in March, I baptized eleven in the Ofelic, a branch of the Chenango, who, with some others, formed themselves into a con-

ference with a view to become a church when they find themselves ripe to be constituted.

This ordinance had never been administered in this neighbourhood before. The spectators were numerous and solemn; and I hope the opportunity was attended with a special blessing to some of them.

I next went to Norwich on the eastern branch of the Chenango, thence northward by the way of Hamilton, Rome, Camden and Redfield to Sandy Creek; and thence to Wattertown on Black River; and thence up the river by the way of Turin and Western to Rome, and am now at Verona on my way back to the counties of Chenango and Onondaga.

I have seen no extraordinary revival of religion, since I left Deruyter; but I have seen many who have appeared glad to hear preaching on working days: but it is a general thing for them to express a wish, that they might be favoured with preaching on the Sabbath. In this they cannot all be gratified. I preach in many more places in a month than there are Sabbaths in that time. Since the first of December, that is, in one hundred and fifty-one days, I have preached one hundred and seventy times. I have often been wearied in this good work, but never tired of it. I feel as if it would be my greatest happiness to have my life spent in faithfully doing the work of an evangelist. I hope God has in some measure blessed my labours, and may he forgive my faults, and give me more humility, prudence, and faithfulness for Jesus' sake. For which things I desire your prayers in behalf of your affectionate brother in our Lord Jesus Christ,

PETER PHILANTHROPOS ROOTS.

Chemung, County of Tioga, State of New-York, July 3, 1805.

RESPECTED FATHERS AND BRETHREN,

I MOST cheerfully accept of your request to engage as a missionary for the term of one year. I see nothing to hinder me, except it be the want of better qualifications. I hope that I feel thankful to the Father of mercies, that by the assistance of the Missionary Society, there is a prospect that my family may be comfortably provided for, whilst I am travelling in the wilderness to contribute my mite, *that the poor may have the gospel preached to them.* I esteem the work itself a rich reward. But had it not been for your patronage, I have reason to believe, that the necessities of my family would have obliged me to have desisted from it before long: though I did not mean to desist at the present, even though I had seen no prospect of temporal

support from any quarter. And now surely, as I have a prospect of help from the Society, and my family are favoured with health, I must be highly criminal, if I suffer worldly cares, or family concerns to divert my mind from this glorious work. The harvest truly is plenteous, the field is large, and many are living destitute of a preached gospel. O! may the Lord of the harvest send forth faithful ministers, who may be labourers indeed in these new settlements. Will it not be proper to send more missionaries this way? Many destitute places I cannot visit at all; and many others but very seldom.

My time since I wrote last has been employed chiefly in the counties of Chenango, Onondaga, Tioga, and Cayuga, in the State of New-York. Lord's-day, May 12, I baptized four persons in Deruyter, in the county of Chenango, in the same neighbourhood, where I baptized eleven the last Sabbath in March. The next Lord's-day I preached at Homer, baptized two persons, and broke bread to a destitute church. May 29, and 30, I was favoured with the privilege of attending the Congregational Association at Mercellus, in the *Military Tract*, composed of ministers and messengers from their churches, and conducted much after the manner of the Baptist Associations. I thought it an instructive and profitable opportunity.

June 13, I attended a council convened in the south part of Deruyter (the place named above) when nineteen persons received the fellowship of a number of elders and brethren from other churches, as a church of Christ in gospel order. The Lord's-day following I met with them, when Mr. C. Ingalls, a missionary from Connecticut, preached to them in the forenoon; and in the afternoon I preached, when five more were added to the church, four by baptism, and one by letter. We then had the communion, and thought we could say, *Truly our fellowship is with the Father and with his Son Jesus Christ, and one with another.*

Several have also been added to the Congregational church, which has arisen here since the commencement of this revival. We view and love them as our brethren in Christ; and can bid them a cordial welcome to both ordinances; but cannot invite them to partake of the Lord's Supper before they are baptized. The two denominations worship together as yet; O! may they be more and more united in the truth, and in this way with each other.

Yesterday and the day before, July 1st and 2d, I preached at Athens, or Tioga Point, just over the line in the State of Pennsylvania, then I came to Chemung in the State of New-York, where I am at present. From this place I expect to go to the head of Seneca lake, and thence to Cayuga, &c.

I am sorry that I have no more good news to write concerning revivals of religion in this part of the world: but I

rejoice to hear that the enlightening and warming beams of the Sun of Righteousness are still seen and felt in your vicinity. In the world of nature,

“ The sun like some young bridegroom dress'd
Breaks from the chambers of the east,
Rolls round and makes the earth rejoice.”

So I hope and pray that the beams of the Sun of Righteousness may extend from east to west, until we, in these infant settlements, may be enlightened and warmed by the same heavenly flame, which glows in Boston, Providence, Salem, and other places at the east.

“ Great Sun of Righteousness arise,
Bless this dark world with heavenly light.”

With my best wishes for the prosperity of the Society, and for the universal spread of the Redeemer's Kingdom, I subscribe myself your affectionate brother in Christ, and servant for Jesus' sake,

PETER PHILANTHROPOS ROOTS.

BIOGRAPHY.

The following Narrative was sent for insertion in the Magazine. We cannot vouch for its accuracy; but as it was received from respectable authority, we have no doubt of its being true. It has been deemed expedient to omit some parts, which we hope the friends of the deceased will excuse.

A Brief Account of the Conversion, Experience, and Death of Miss Patty Long, of Shelburne, Mass. who died Aug. 27, 1803, Æt. 23.

ABOUT two years previous to her death, she was struck under conviction at a conference, in which situation she remained for several days. On being asked how she felt respecting the state of her mind, she made no answer, but exclaimed, “ Lord have mercy on me,” and appeared to be in great distress. Her mother asked her to retire to some place alone, and she hoped she would find relief. She went out and fell upon her face and begged for mercy at the throne of grace, and immediately the scales, she said, fell from her eyes, the face of nature seemed to be changed, and every thing appeared beautiful and glorious. She returned in about a quarter of an hour with a countenance calm and serene, and said to her mother, “ Now I have come to invite you to Christ.”

It was a great cross for her to go forward in baptism for some time ; but she was brought to be willing, and she accordingly submitted to that holy ordinance soon after her conversion. As she was going into the water to be baptized, she repeated these words,

“ Here, Lord, I give myself away,
’Tis all that I can do.”

On the evening following her baptism, she went to a conference, where she was so filled with joy, that she said she could not compare herself to any thing but the eunuch who went on his way rejoicing.

She remained in this joyful frame for several days ; after which she appeared to be troubled in her mind. She took her Bible and went out to seek retirement ; and in a short time she returned with a pleasant countenance. She was asked what was the matter ? She said it seemed to her, that she must die soon to be a warning to others. She was much impressed to know whether she was willing. She seemed at first to shrink from it ; but after spending some time in secret prayer, she was made willing to submit to her Maker’s will, whether in life or death.

April 8, 1803, she was taken with the measles, which left her in a weak and low condition, and terminated in a consumption. She was asked if she was willing to die. She said that when she was baptized she gave herself away, and did no longer call herself her own, but the Lord’s. O what should I do, said she, if I had no God ! What a glorious Being Christ is ! She said she was willing to leave father and mother, brothers and sisters, to go to Christ. She repeated the 27th hymn of the first book of Dr. Watts’s hymns, with energy.

“ Death may dissolve my body now,
And bear my spirit home,” &c.

She asked her watchers one night, about a week before her death, if angels ever appeared to any body. They told her they thought they did sometimes. I think, said she, I verily see one in the room now.

On the Sunday preceding her death, she said she had such views of Christ’s broken body and blood, shed for the remission of sins, that she had a great desire to partake of the Lord’s Supper.

Monday, she earnestly warned her friends and mates to prepare for death.—She asked her parents if they thought we should know one another if we should be so happy as to meet in heaven.—Monday night, she repeated her experiences to her watchers. She seemed to be filled with joy and longed to have the time come that she should depart and be with Christ.

Tuesday morning she was apprehended to be near her great and last change, and the neighbours were called in. She appeared to some who stood by to be deranged in her mind. "O what a bright place heaven is," said she to her father. Her father asked her if Christ appeared precious to her. "O yes," said she. He told her he had committed her into his hands. She turned to her mother and said, "I hope you have too, mama."

From Tuesday evening she appeared to be calm and serene till she died.

On Saturday, the day that she died, her mother asked her if she had any remarkable views on Tuesday. She said she had. On being asked what she saw, "I saw," said she, "the world sinking in a flood of fire; above the flood of fire there seemed to be an ark prepared, and all that were in the ark were saved; and those that were not were swept away in the flood of fire." She said she perfectly knew some of the people that were in the ark, and some that were swept away. After the earth was dissolved, the ark settled down where the earth was; and there seemed to be a new heaven and a new earth prepared, which appeared exceedingly beautiful. She said there was no need of the sun there, for the light was sevenfold brighter than our natural sun. She said to one that stood by, "O, if you were there, you never would wish to come back again." She was asked if she had a desire to come back again. She said, "O no." "You don't know (said she) what Christ has suffered." She was asked if she had a view of his sufferings. She answered, "Yes."

She said she could tell a great deal more, but she had not strength. From 10 o'clock to about 4 in the afternoon she lay composed, at which time she appeared to be dying. "O when (said she) will my Jesus come? Will he ever come?" "Yes," her mother said. "O the time seems long!" A little before she departed, which was about 9 o'clock, she said, "Come, Lord Jesus, come quickly."

Remarks on the present State of the Society.

THE *Massachusetts Baptist Missionary Society* originated with a few persons in Boston in the spring of 1802. They proposed their views to others, who immediately embraced them. The sacred flame seemed to kindle from heart to heart. Very few appeared indifferent, and none openly opposed it. A plan

was drawn, and adopted by the two Baptist Societies in Boston. Circular letters were also sent to most of the churches in this part of the Commonwealth. One dollar annually was made the condition of Membership. Many in different places became subscribers. These subscriptions formed the beginning of our little fund. But it has been increased far beyond our most raised expectations. Besides our subscription as members, we have annually a Sermon preached in Bolton at one of the Baptist meeting houses, when a collection is made for the purpose of aiding the great object of the Society. These collections have been very liberal.

In addition to the above, a number of persons, (some of them unknown even by name) have made donations to the Funds of the Society. Many of these donations have been noticed in the missionary Sermons, which are already before the public. We shall here only take notice of one or two instances which have not been published. Through the hands of a gentleman, whose name we are not permitted to mention, six hundred dollars have been received the present year, for the purpose of employing three Missionaries twelve months each! (150 dollars had been communicated by the same person before.) The Rev. Messrs. *Roots, Case and Irish* are now employed, in conformity to the wishes of this pious donor.

Some whole towns, where there is considerable property, deprive themselves of the privileges of a preached gospel, on the plea of inability to support it. Here the liberality of one man, for aught that we know, supports three ministers wholly! *A liberal man deserveth liberal things.*

The Society have also four Missionaries, besides, employed in their service, engaged for 3 months each.

Another instance deserves our particular notice; and as the person, to whom it refers, is dead, we shall mention her name. Mrs. ALLEN, of Warren, in the State of Rhode-Island, daughter of Mr. John Croade, merchant, of that place, had often expressed the interest she took in the prosperity of the Society, and her intention to contribute something to its funds. What had appeared desirable in health, appeared no less so when languishing with disease, and when about to close the scene of life. She therefore left 24 dollars in charge to be communicated to the Society. With much pleasure we acknowledge the receipt of the money. We hope it will be useful, both in aiding the objects of the institution, and in stimulating others to a similar practice. The benevolent deeds of dying benefactors will remain engraven on the memories of the living.



